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The history of the Lower Plateau Indians--those in the states of Nevada, Utah, and Colorado--is traced and briefly described from early tribes to the modern day Indian. The environmental transition undergone by these peoples and their cultural change, more pronounced when the United States acquired the West, are discussed. Emphasis is placed on Indian life today and the progress these Indians have made in their economy due to land use and development in the respective reservations with the help of Federal programs, legislation, and services. Various illustrations are included depicting different aspects of Indian life. (CM)

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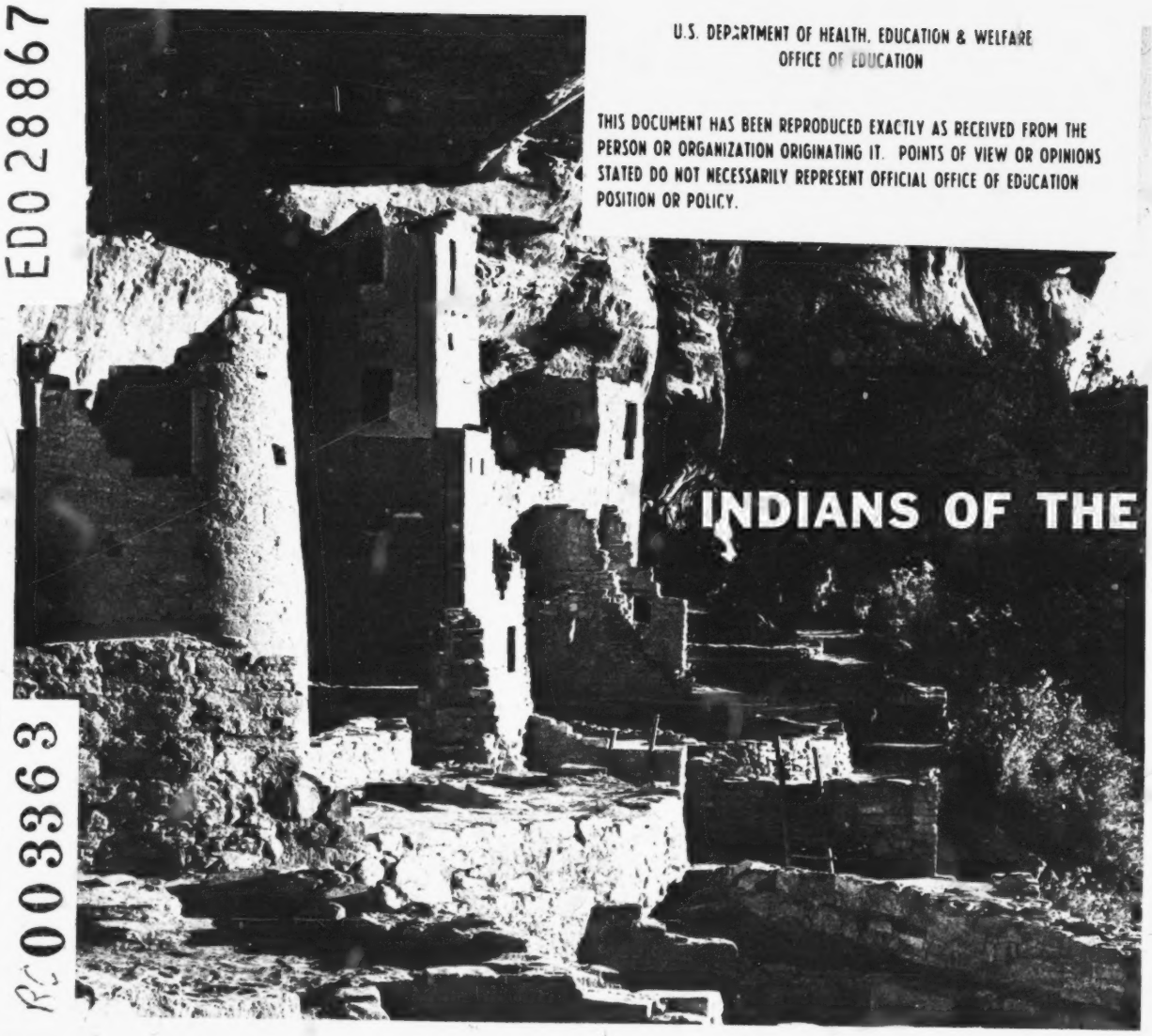

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Plateau

LOWER

INTRODUCTION . . .

The States we now call the "Lower Plateau States"—Nevada, Utah, and Colorado—were once the hunting and warring grounds for many Indian tribes eventually confined to reservations after the West was won. Some of them today are found far from their homelands—pushed to the north or south into the sparse regions of Arizona and New Mexico, or far eastward to "Indian Territory" from which the State of Oklahoma was carved. But long before the lands between the Mississippi River and the Rocky Mountains were parceled into States of the Union, their Indian inhabitants had, after a fashion, demarcated the Lower Plateau.

This coiled basket with a lid is beaded in blue, yellow, and red designs on a white background. Paiute, Washoe, and Shoshone craft products are made by the Wa-Pai-Shone Craftsmen, Inc. of Nixon, Nev. PHOTO: ARTS AND CRAFTS BOARD, U.S. DEPARTMENT OF THE INTERIOR

INDIANS OF COLORADO, NEVADA, AND UTAH

Early Tribes of the Lower Plateau

Nevada

In western Nevada lived small groups of Kosos, actually a California tribe. The Northern Paiutes (Paviotso) ranged through western Nevada and southeastern Oregon and California, east of the Sierra Nevada. The Southern Paiutes occupied southeastern Nevada, as well as western Utah, northwestern Arizona, and even parts of southeastern California. Both Paiute groups belong to the Shoshonean branch of the Uto-Aztecan language stock.

The Western Shoshones of Idaho occupied neighboring parts of northeastern Nevada as far as the Reese River Valley. The Utes, mainly associated with Utah, were found in central and western Colorado and a small part of eastern Nevada as well. The Washoes, a Hokan-Siouan speaking people with whom the Northern Paiutes were often at war, were located on the Truckee River.

Aboriginal Indians of Nevada with some articles of daily use. One man is eating corn-on-the-cob while the other rolls a corn husk cigarette.

Utah

In Utah, the Bannock and Shoshone tribes roamed over the northern part of the State as far as the Uintah Mountains and beyond Great Salt Lake. The Goshutes, related to the Shoshones, lived in the region around Great Salt Lake and northern Utah.

The Navajos, who had long ago made their way from the far north and roamed the vast canyon and lower plateau area, at times occupied small areas of southeastern Utah as far as the San Juan River. The Southern Paiutes occupied the southwestern part of the State and the Western Shoshones extended into northern Utah.

Major tribes in the area were the Shoshones, and the Utes, who gave the State its name. Ute territory comprised central and western Colorado and eastern Utah, including the eastern part of Salt Lake Valley and Utah Valley and extended into the upper drainage area of the San Juan River in New Mexico. At one time they occupied the entire central and western portions of Colorado.

Colorado

In Colorado, the mountain-dwelling Utes appear to have been the only indigenous tribe. The Apaches, members of the Athapascan language family, raided into Colorado from time to time. The Jicarillas—one of the Apache tribes—were the only group to settle in southeastern Colorado, and their territory also embraced the present-day Jicarilla Reservation of northern N. Mex. The Arapahos hunted and warred in eastern Colorado while the Bannocks and Shoshones roamed over the extreme northwest corner of the State. The Cheyennes, Comanches, Kiowas and Kiowa Apaches fought and hunted over parts of eastern Colorado.

Some ancestors of the modern Pueblo Indians probably lived in the pueblo and cliff ruins still to be seen in Colorado today. Colorado Indians in ancient times had dealings with the Indians of Taos Pueblo, in New Mexico, once a major trading center.

The Early Way of Life

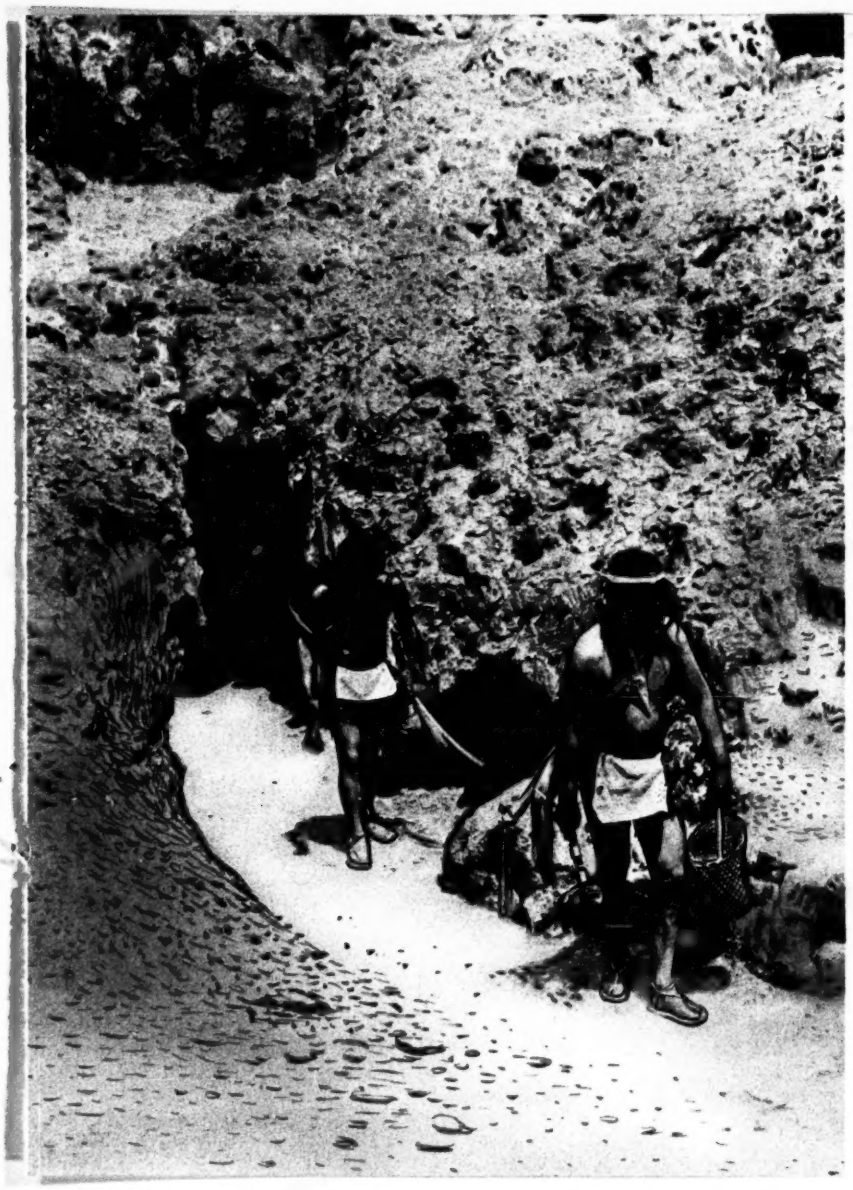
Some estimates place the ancestors of tri-State area Indians in the region 25,000 years ago, but the generally accepted archeological opinion is that the first trickling migrations began between 10,000 and 20,000 years ago in the Late Pleistocene era.

These groups were hunters following the game trails of the great bison in small groups or single families.

Although much of Nevada and Utah is now dry, rocky, and barren, it was once a lush, semitropical forest, with vast swamps, myriad lakes and tumbling streams nurtured by the runoff from melting glaciers, and abounding with game, fish, and birds.

However, a drastic change followed the retreat of the glaciers. The Great Basin of Utah and Nevada was like a huge bowl, rimmed by mountains. The streams feeding the lakes, swamps, and forests began and ended in the "bowl." When glacial waters ceased to feed them, the lakes began to dry up. The mountains prevented most of the Coastal precipitation from replenishing the rapidly diminishing water supply, and as lake levels dropped, salinity increased. When the change was complete, there remained the stretches of desert, salt flats incapable of supporting life, Utah's Great Salt Lake, and the petrified residue of the great forests that we know today. For the hunter, only antelope, migratory or indigenous birds, small adaptable mammals, rabbits, and other rodents remained.

Colorado was more fortunate. Ancestors of today's Utes



inhabited forested mountain slopes filled with game, deep canyons with productive streams, fed by the Continental watershed. Their land remains much the same today as it was in prehistoric times. With the exception of the Uintahs, a Ute Tribe that roamed Central Utah, they lived in relative affluence compared to Utah and Nevada neighbors who eked out a living at minimal survival level after the change. The fact that the ancestors of the Paiutes, Shoshones, Goshutes, and Washoes survived the cataclysmic transition at all is a testimonial to their intelligence, stamina, and extreme adaptability.

Early residents of the Great Basin learned to utilize every asset in their environment in their progress toward recorded history. Hunters became harvesters of seeds, roots, herbs, sagebrush, lichens, cacti, reeds, and grasses, from which they derived all subsistence items and even a few luxuries. No seed, however minute, no plant, animal, insect, or even larva was overlooked in the all-encompassing quest for survival. These resourceful people became interested in the art of healing and had developed almost 100 vegetable medicinal compounds, a contribution which is believed to rank as the largest body of pharmacoepia known to primitive man.

Paiute workmen leaving an ancient salt mine in Nevada.

Skilled hands fashion a Washoe basket. Other samples of the basket maker's art are seen nearby.

A shelter of brush, reeds, and grasses lashed to poles bent in a conical shape was the typical housing. Fibers from milkweed and sagebrush bark, reeds, and grasses were woven into clothings and utensils. Wealthy was the man who possessed a woven rabbit skin blanket. To a migratory people, skins were more valuable for shoes than for clothing.

The grim realities of survival limited the bands to a single or extended family seldom exceeding 15 persons. Personal possessions were limited to the loads the woman could carry suspended in large burden baskets from their heads as they followed the harvest.

Each band member, of necessity, was an active contributor to the common welfare. Cooperative sharing was the essence of survival. It was mandatory, in the common interest, that competitive or rebellious members, and those incapable of, or indisposed to, sharing the workload be abandoned to fend for themselves. At night, the member who was a liability was abandoned, as the others stole away in the darkness to reconvene at a predetermined point. Subdued rebels and converted sloths could rejoin a band if they mended their ways. A crime against one was a crime against the whole, and often serious offenders were stoned to death. For lesser offenders, and in training children, ridicule and shame were potent chastisement. Children and their happiness were of primary concern—first as the realization of the racial survival instinct, and only secondly as contributors to a society where life was a daily struggle and death a constant threat. Orphans were adopted and no child ever lacked love.

Arrow and spearhead makers were honored individuals and enjoyed many privileges. Weapons were basic, limited to nets, snares, and the *atl-atl* (throwing spear) which was largely superseded by the bow and arrow, introduced around 500 A.D. Skill in the hunt consisted more of stalking and surprise than accuracy with weapons.

Annually, in the fall, communal game drives were organized at times considered propitious by the *Shaman*, or medicine man. If he misread his signs, and game was scarce, he could be ostracized or stoned. For these hunts, several bands, seldom more than 50 persons, joined to pool manpower and equipment. Nets, knotted from milkweed fiber twine, sometimes more than 100 feet long, were held taut while "beaters" drove game into them.

Only two bands practiced farming to any degree. The Washoes were located where more fertile land enabled some of them to plant corn, squash, melons, and beans, but their majority shared the migratory life of their neighbors. The Kaibab, a small Paiute band, were the only true agriculturalists, even developing a rudimentary irrigation system.

In defiance of their harsh realities, members of several of these tribes had great personal pride, expressed in self adorn-

Snug and safe in a handsomely decorated cradleboard, a Shoshone infant accompanies mother to town.

ment. Body painting in ritual designs for beauty and for success in both hunting and warding off misfortune was the custom. Special importance was attributed to the hair, worn long and plaited. For its care they evolved six types of vegetable shampoos, raccoon tail brushes, combs, and even a perfumed pomade. Shampooing by the bridal couple of each others' hair was part of the marriage ritual, and grief was expressed by shorn locks.

The annual pine nut harvest, and the communal game drives, afforded these Indians rare social occasions from which they extracted the last drop of pleasure. Dances were held, accompanied by rhythmic music provided by the elders, using drums, rattles, simple flutes, and thrummed bowstrings. Simple evening fireside exchanges, a full stomach and a shared pipe were the limit of their daily pleasures. This, then, was the life pattern well into recorded times.

In the 16th Century the horse, acquired from Spanish explorers, freed the Utes of Colorado and the Shoshones from the land. Horse stealing became a fine art, especially among the Utes. The Spaniards, who sought to lure them into conversion to Christianity with the first horses as a bribe, soon saw their mistake, as mounted Utes with tough-minded practicality raided, rather than traded, for horses and livestock. The Plains Indians, too, became acquainted with the Utes, who swooped down the eastern slopes of the Rockies in lightning raids on horse and buffalo herds. The horse brought war to the Utes as Plains Indians tried retaliatory invasions. The Utes have been compared to the Swiss in their almost invincible defense of mountain strongholds. They were said to be the first tribe north of Mexico to use stone forts in defensive war, and even early Anglo-American military expeditions were to come to grief against them.

Proud and fierce as mountain eagles, the Mouache and Capote bands who roamed the eastern face of the Rockies were the forebearers of today's Southern Utes. On the western side, the Weeminuche, Yampa and Uncompahgre (Tabequache) bands are known today as the Ute Mountain Tribe. These five bands, and the Uintah in Utah, with the acquisition of the horse, became the powerful Ute Empire which early settlers encountered.

The Shoshones of Nevada and Utah had also become skilled mounted hunters who swiftly extended their territorial boundaries into Wyoming, Montana, and Idaho. For a time they conducted a brisk trade with the Spaniards and Mexicans in slaves, acquired in mounted raids on the unfortunate Paiutes and Washoes.

The second great transition these peoples were to undergo was now imminent—the first had been environmental; the second was to be cultural—the acquisition of the West by the United States.

A modern Indian woman, her hair in the traditional braids, models the Shoshone leather dress, rich with beading.

The Clash of Cultures

White men first found the Washoes, Paiutes and Shoshones without established villages and with few possessions. The first known encounters occurred in Nevada with fur trappers, about 1825. By 1840 this contact was beginning to have an effect on Indian life.

Although the area Indians were friendly to the first arriving settlers, their attitude changed as white influence began to disrupt tribal life. In 1849 and 1850 the California gold rush and Statehood brought more settlers west.

Gold and silver were also discovered in western Nevada. Prospectors and fortune seekers flooded the Paiute territory. Virginia City—a memorable name in Western history and lore—became a hub of activity. With the mining boom, the destruction of the Indian way of life began in earnest. Pinon trees were felled by the newcomers for fuel. The nut crop, at best a precarious source of food, was soon destroyed. Other native food plants were wiped out by the cattle and other livestock brought in by the settlers.

The white settlers in southern Utah upset an Indian plan of land "ownership" that had existed from a time long forgotten. Certain lands were recognized as the traditional province of particular tribes and a ceremony was observed by strangers when passing from the land of one group to another. The white men's failure to acknowledge this ancient pattern of land rights led to lingering misunderstanding and ill will on both sides.

Meanwhile, the U.S. Indian Service, which had been created in the Jackson Era as a unit of the War Department, was transferred to civil jurisdiction immediately after establishment of the Interior Department in 1848. Unfortunately, the transfer occurred during the time of heavy army involvement in securing our claims to the territorial regions of the West. Military considerations more often than not transcended any other in the administration of Indian affairs. The limited objectives of the Interior Department—to "civilize" the Indians by offering opportunities for learning farming and trades—were obscured in the bitter struggle for lands. Food supplies sometimes became more precious than anything else, and the rations for Indians found their way elsewhere. Corruption and negligence, the sometime partners of war mobilization, took their toll in the form of promises broken to Indian groups and subsequent Indian rebellions that prolonged and intensified the pains of mid-19th Century expansionism.

As a result of the mistreatment of Indians by encroaching settlers and adventurers, the Paiute War erupted. There

were but two major battles in this so-called war. The first occurred at Pyramid Lake in 1860 when the Indians routed an estimated 400 whites. The settlers immediately raised a cry for troops to defend them and soldiers were dispatched from California. A military post was established at Fort McDermitt.

The second major encounter in the Paiute War took place at Battle Mountain in 1861. Federal troops soon arrived in numbers sufficient to quell the shortlived uprising.

The fate of the Indians of the tri-State Lower Plateau area typified what was happening elsewhere—in the Northwest, the Dakotas, and Central Plains, in the Southwest and in California and what had happened earlier to Indians east of the Mississippi.

In October, 1863, the Government of the United States extended its authority, without formal purchase, over the territory of the Western Shoshones. Included was the northern part of the land occupied by the Northern Paiutes. The Indians were assigned to reservations.

The Washoes fared even worse, although they were traditional enemies of the Paiutes and Shoshones and regarded the white men as saviors. In 1860 and 1862 they lost some skirmishes with the Northern Paiutes and ended with no land of their own. Today they live in three small communities near Carson City and Reno.

Senior citizens on the Uintah and Ouray Reservation in Utah.

Violence was frequently substituted for negotiations. During one protest over white settlement on Shoshone land, Federal troops surrounded a large group of Indians and summarily shot them.

In 1879 an Indian agency superintendent named Meeker, in an ill-advised attempt to persuade the Utes to turn to farming, plowed an irrigation ditch down the middle of the tribal horse racing field. The Utes killed him and then fell upon the staff of the White River Indian Agency in Colorado, carrying off prisoners. The Ute Chief, Ouray, eventually brought an end to the disturbance but not before settlers throughout Utah and Colorado were thoroughly alarmed. The event has gone down in history as the Meeker Massacre.

Perhaps the most tragic event of the period occurred earlier—in 1864 on Sand Creek in northeastern Colorado. A group of Cheyennes and some Arapahoes under Chiefs Black Kettle and White Antelope were encamped outside Denver while their leaders carried on peace talks with the Territorial Governor. A colonel of the Colorado volunteers, J. M. Chivington, and a force variously reported as between 600 and 1,000 troops, staged a sudden attack on the encampment and killed everyone they found there. Although there are no firm figures for the total numbers of Indians who died in the raid, it is known that women and children far exceeded the number of warriors.

San Juan County in southeastern Colorado was the scene of many Ute and Paiute disturbances in the 1860's and 1870's. As late as 1921 there was a minor Paiute uprising under Old Posey. When it subsided, the Utah Indians were finally settled on their reservations, a process that had begun in 1861. Today, they retain relatively little of the native culture that flowered before white settlement.

Completion of the transcontinental railroad in 1869 marked the end of the "Indian period" in the west. Throughout the 1870's a number of reservations were established, and although many included lands on which the Indians were already settled, the areas were usually far more confined than were the original tribal areas.

When the Indians realized that the white men had won, some groups attached themselves to ranches or large white settlements. In many cases these Indian communities still exist today.

A curious aspect of the period when white men were tightening their control of the country was the appearance of the Ghost Dance cult. This movement originated near Walker Lake in western Nevada among the Northern Paiutes about 1888.

Wovoka, also known as Jack Walker, a Paiute prophet and visionary, began to preach a message that was enthusiastically received by Indians far beyond the boundaries of Nevada.

Wovoka claimed that certain rituals, including a dance performed in a circle, would cause the game to return, dead Indians to live again, and the white men to vanish. Life would be restored to its former order and balance.

Although Wovoka's peaceful message was not intended as an incitement to uprising, it had such an effect among some Plains tribes. As a result of the Ghost Dance philosophy, clashes occurred between Sioux believers and nervous white soldiers. The culmination was at Wounded Knee Creek, 1890, in South Dakota, where some soldiers and many Sioux were killed. The Ghost Dance cult, which had brought temporary surcease to a defeated people, thereafter passed away.

Indian potato farmer in his fields on the Walker River Reservation in Nevada.

Indian Life Today

Nevada

About 4,200 Shoshones, Paiutes, Washoes, some Goshutes, a few Shivwits, and probably a few Chemehuevi live on 15 reservations and in 10 small colonies. Four of the reservations are partly located in other States. In addition, about 2,000 Indians live in non-Indian communities.

Pyramid Lake Reservation contains over 475,000 acres, one-quarter of which is made up of the lake itself. Walker River is the next largest reservation, with over 320,500 acres. Duck Valley, consists of 144,200 acres in Nevada; Goshute, 71,500 acres and Fort McDermitt 16,380 acres. All three of these Nevada Reservations have additional acreage in neighboring States. There are also about 102,000 acres of other small reservations, colonies, individual allotments and a small section of the Fort Mohave Reservation.

When the Indian Reorganization Act was passed in 1934, most tribal units in Nevada took advantage of its provisions for their self-government. Under the leadership of their Tribal Councils, the Indians are now striving to develop the resources of their lands for the economic benefit of all tribal members.

The Indian economy is largely agricultural, emphasizing beef cattle ranching. The Duck Valley (Owyhee) tribal

Pyramid Lake Reservation, only 30 miles from Reno, Nev., plans extensive recreational development around the 175-square mile lake.

group is an example of the more successful ranching operation, marketing over one-half million dollars worth of cattle annually. Most of the reservations engaged in ranching have organized cattlemen's associations.

Land development assistance from the Bureau of Indian Affairs provides technical advice to Indian farmers and ranchers and includes contracts with the University of Nevada's Agricultural Extension Division.

Water and other recreational oriented resources are under development and mineral exploration has expanded. Walker River Reservation has many mineralized areas under prospecting permit and mining leases which provide much optimism for the potential growth of reservation income.

As other Indian groups have discovered, development of recreational tourism can provide an excellent source of income. Pyramid Lake offers fine fishing and boating. The Pyramid Lake Paiutes are welcoming private investment for developing the lake area. Wildhorse Reservoir, a part of the Duck Valley Indian Irrigation Project, is another area with developmental potential.

A source of funds for tribal economic development projects and other beneficial purposes has come from judgments received in recent years for claims against the United States. The Indian Claims Commission has granted awards totaling more than $20 million to the Northern Paiute Band; and $7.2 million to the Southern Paiutes. Other claims are pending in behalf of the Shoshones, Goshutes, and Washoes.

Federal Services to Nevada Indians

With help from the Bureau of Indian Affairs' employment assistance staff at Stewart, many Nevada Indians have successfully sought and found employment away from their reservations. The employment assistance program provides such services as paid training, counseling, transportation and family assistance for those who wish to relocate in cities with better employment possibilities.

General welfare services have been largely transferred to State and county organizations. The Bureau of Indian Affairs provides such services for needy Indians who are ineligible to receive them from established public agencies,

Paiute cowboys working cattle belonging to an Indian operated ranching enterprise. The Paiute are a peaceable, moral, and industrious people and are willing and efficient workers. They are in great demand by farmers and ranchers as expert cattlemen and harvestors.

including the Social Security Administration. BIA has a contract with the Nevada State Welfare Department to provide foster care for Indian children.

By 1956 all the Bureau of Indian Affairs' schools in Nevada had been converted to public schools and the Indian children successfully assimilated. The Bureau maintains a boarding school at Stewart which offers junior and senior high school to Indian students from Nevada and elsewhere. It mainly serves young people who live beyond normal commuting range of public schools.

Where the State of Nevada has not assumed law and order jurisdiction such services are provided cooperatively by the tribes and the Bureau of Indian Affairs. The Bureau maintains and improves 445 miles of reservation roads.

Mutual-help housing project under construction on the Pyramid Lake Reservation. The opportunity to contribute labor and land instead of cash enables more Indians to qualify for Federal housing assistance.

Utah

The United States Court of Claims has awarded judgments totaling nearly $44 million to the Ute Indians of Colorado and Utah. The Indian Claims Commission has granted these Indians awards totaling nearly $16 million.

The Uintah and Ouray Reservation received 60 percent of a 1950 judgment totaling more than $3.1 million. These funds, plus increased income from oil and gas development, led to a request from Utes of mixed blood to withdraw from Federal supervision.

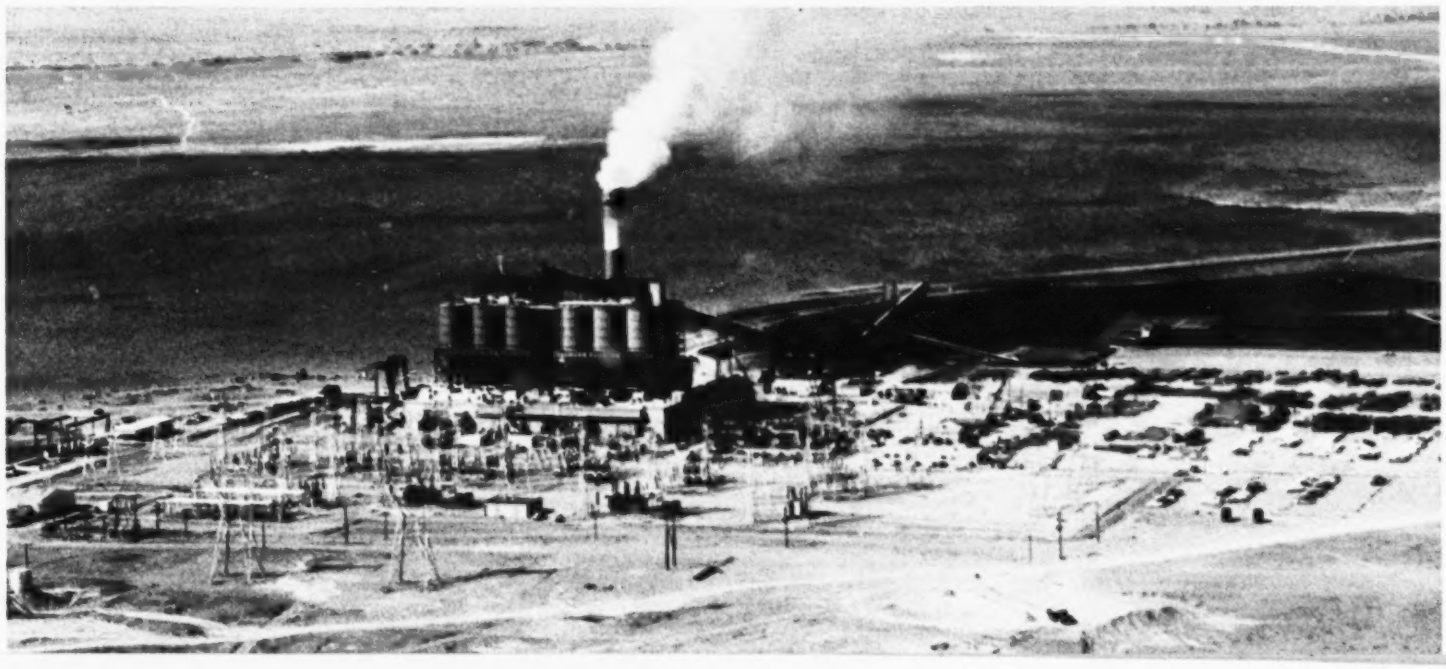
Many Utes, however, elected to remain on their reservation. The Ute Partition Act of August 27, 1954 formally separated the two groups, and, in 1961, the Secretary of the Interior terminated Federal supervision over the affairs of the withdrawing mixed-blood Utes.

Federal trust responsibilities for tribes on five other Utah Reservations—Cedar City, Indian Peaks, Kanosh, Koosharem, and Shivwits—had already been terminated in 1956.

The largest tract of Indian land in Utah today is the 1,194,800-acre portion of the huge Navajo Reservation which extends across northeastern Arizona and northwestern New Mexico. Next in size is the Uintah and Ouray Reservation, with more than 1,008,152 acres. The Goshute Reservation has over 38,800 acres in the State, and Skull Valley Reservation has 17,400 acres. The Utah portion of the Ute Mountain Reservation has about 11,800 acres, although its total acreage is many times as great, with most of the land spilling over into New Mexico and Colorado. There are approximately 4,880 Indians living on or near reservations in Utah.

Since World War II, substantial oil and gas resources have been discovered on Indian lands in the State. Approximately 890 leases to private developers now cover more than 478,000 acres owned by Navajos and Utes.

Coal is converted to electricity in this plant which is located on a section of the Navajo Reservation extending into Utah.



On the Uintah and Ouray Reservation there are 30,400 acres of commercial timberlands, making it the only Utah reservation with significant timber resources. Timber sales in calendar year 1967 brought the Indian owners $30,644 for the 3.5 million board feet of timber harvested from their lands.

Much of the tillable Utah Indian reservation land is under irrigation projects or systems. Largest of these is the Uintah project with 79,000 acres of irrigated lands. The Colorado River Storage Project, a complex plan to develop and utilize the water resources of the upper Colorado River Basin, will have a profound influence on the Indians as well as other area residents.

Ranching—either as tribal enterprises or by land-leases to non-Indians—is a significant aspect of Indian resource use.

The big game that grazes on Indian lands has attracted hunters, camera enthusiasts and other visitors. The Uintah and Ouray Indians are planning to take advantage of the attractions of their reservation through expanded recreational development. Hunting and fishing, mountain climbing, and the opportunity to witness native dances and ceremonials will attract tourists to Indian country.

The first dam to replace a portion of the Indian fishing waters lost because of the Central Utah project is now under construction. Bottle Hollow Lake will also be one of the key areas for tourist development.

Federal Services to Indians in Utah

Although the majority of Utah Indian children have been attending public schools since 1952, the Bureau of Indian Affairs maintains a small day school at Ibapah to serve the Goshute Tribe. Bureau boarding schools for Navajo children are operated at Aneth, beginners through grade 5; at Navajo Mountain, beginners and first graders; and at Brigham City, high school students, chiefly out-of-State. This school has existed since the end of World War II. There is also a Bureau dormitory at Richfield for Navajos attending public schools under special financial arrangements between the school district and the Bureau of Indian Affairs.

As in other States, higher education grants and scholarships from the Bureau of Indian Affairs and other sources are provided for Utah Indian students. Some small tribal grants are also available.

Employment assistance is also available through the Bureau field offices for those Indians who wish to seek training, jobs, or both in areas away from their reservations.

An attentive class at the Bureau of Indian Affairs' Intermountain School, Brigham City, Utah. Visual aids are widely used in Bureau classrooms.

READING

Colorado

Today two groups of Utes—Southern Ute and Ute Mountain Tribes—occupy adjoining reservations in the southwestern corner of Colorado, with lands of the Ute Mountain Tribe extending into New Mexico and Utah.

About 1,400 of the estimated 4,300 Indian residents of Colorado live on or adjacent to the reservations.

The Southern Ute Reservation contains more than 304,900 acres of land owned by tribes and by individual Indians. The Ute Mountain Reservation extends into three States, with 448,000 acres in Colorado, 107,500 in New Mexico, and 11,800 acres in Utah.

A general expansion of oil and gas development in the Four Corners area after World War II has resulted in some 175 oil and gas leases now in effect, covering about 40 percent of the total area of the two reservations. Two hundred million tons of coal are estimated to be available, and permits have been granted for exploration.

Both the Southern Utes and the Ute Mountain Indians have extensive forests. However, only 27,300 acres of ponderosa pine on the Southern Ute Reservation have been classified as commercial. In calendar year 1967 this land produced 1.5 million board feet of lumber valued at $15,155.

Over 91 percent of Indian land in Colorado is classified

A manmade pool in Sandoval Canyon on the Southern Ute Reservation provides water for Indian cattle.

and used as grazing range for Indian livestock. The rangeland is tribally owned and used exclusively by tribal members.

The Southern Utes have recognized the income potential of well planned recreational facilities. Their Lake Capote recreation area is now a popular vacation spot. Various areas on the reservation offer excellent deer hunting.

Federal Services to Indians in Colorado

All services provided by the Bureau of Indian Affairs are available to the Colorado tribes.

Most of the Indian children in Colorado attend public schools. The Bureau provides financial aid to two school districts which enroll Indian children from nontaxable lands.

An employment assistance office in Denver serves Indians who seek employment and training away from their reservations. This office also assists Indians from many reservations in other States.

The Bureau offers general social services to Indian families and children of the Southern Ute and Ute Mountain Tribes and aids the Ute Mountain Indians in the operation of the tribe's own general welfare program.

Irrigation system on the Ute Mountain Reservation. An Indian technician assists a Bureau of Indian Affairs employee in measuring the flow of water.

SOME OF THE MANY THINGS TO DO AND PLACES TO SEE

COLORADO

Southern Ute Bear Dance in May and Sun Dance in July, at Ignacio.

Ute Mountain Bear Dance and all-Indian Pow-wow in June; Sun Dance in July, at Towaoc.

Southern Ute Tribal Fair with Indian dancers, exhibits, and a rodeo, in September, at Towaoc.

Lake Capote Reservation Area, operated by the Southern Ute Tribe on their reservation, offers camping, fishing, boating and hiking.

Spanish Trails Fiesta, held in Durango in July.

Annual Round-ups at Pagosa Spring and Cortez.

Area attractions include cliff dwellings; mound builder ruins; Chimney Rock; Mesa Verde National Park; San Juan National Forest in the San Juan Mountains; old mining towns; and narrow gauge passenger train, from Durango to Silverton, along Animas Canyon.

NEVADA

Pyramid Lake Reservation (Paiute), the site of a 116,480 acre lake now being developed by the tribe, offers camping, fishing and water sports; picturesque rock formations; and Anaho Island, a Federal bird refuge.

Walker Lake, adjacent to the Walker River Reservation (Paiute) provides good fishing; Indian ceremonials on the nearby reservation.

Other attractions include: Lake Mead recreation area; the Nevada portion of Death Valley National Monument; Lehman Caves National Monument; large natural caves west of Baker, in east central Nevada; upper reaches of Navajo reservoir; fishing in numerous mountain streams and lakes.

UTAH

Annual Bear Dance of the Ute Tribe in April–May and Sun Dance in July, held on the Uintah and Ouray Reservation.

Annual Indian Pageant at the Uintah Basin Industrial Convention in Roosevelt.

Fort Duchesne, an old Army post on the Uintah and Ouray Reservation.

Other State attractions are: Utah Field House of Natural History at Vernal; Zion National Park; Dinosaur National Monument; Rainbow Bridge; Great Salt Lake; Glen Canyon National Recreation area; and the world's largest open-pit copper mine at Bingham, 20 miles northeast of the Skull Valley Indian Reservation.

As the Nation's principal conservation agency, the Department of the Interior has basic responsibilities for water, fish, wildlife, mineral, land, park, and recreational resources. Indian and Territorial affairs are other major concerns of America's "Department of Natural Resources."

The Department works to assure the wisest choice in managing all our resources so each will make its full contribution to a better United States—now and in the future.

U.S. DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS

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